in Sringeri, all the Brahmins refused to send their children to this school and opened a National School. Most of the lower appointments have been filled up by appointing Non-Brahmins and all the higher appointments have been filled up by Brahmins. In the schools, Government have been pleased to award backward scholarships to backward communities and the Brahmins have begun to attack this action of Government. They have till now brought us down and now it is our turn to pull them down. I am sure Brahmins will not be able to withstand the onslaught of the Non-Brahmins and it will surely happen, unless they co-operate with us. This struggle will be a sort of a history to our children and grand children. I, therefore, urge that the Government should take the initiative to bring the backward communities forward.

Vide.—Dewan's concluding remarks in Appendix G.

SUBJECT NO. 94.

Enhancement of sympathetic feelings between Hindus and Mahomedans.

Mr. L. Vema Reddi, Malur Municipality.

Mr. Vema Reddi.—The subject as appears in the Subjects Book is materially different from what I had sent up. I have, in the subject sent up, expressed a fear that ill-feelings may prevail and not there is 'a good deal of communal differences and ill-feeling between the Hindu and the Mahomedan communities' as given here. I request that it may be properly recorded when proceedings are drafted. And the word "ದುರ್ಭಾವನೆ" used at present should be deleted.

My proposition is that books may be caused to be written in Urdu and Kannada languages and based on the sacred books of both the religions. I would suggest that books based on the *Quoran* and written in Kannada should be prescribed for Hindu school children and books dealing with Hindu manners and customs but written in Urdu, should be prescribed for Mahomedan boys and girls. This will bring about cordial relations between Hindus and Mahommedans from their childhood. And it will be clear to them that there is but one God who made them and that though in different ways, they have both one and the same goal.

Third Member of Council and Dewan.—The idea is good and the Education Board is trying to see how far this will be possible.

Mr. Karnick Krishnamurthi Rao.—With reference to the clerical errors pointed out by Mr. Vema Reddi, I beg to suggest that subjects may be ordered to be sent up to Government as proposed by us in original. What happens, is that what we send in Kannada is translated into English in the District Office, and after receiving this, Government again get it translated into Kannada and in this triple process, the whole thing has

a chance of getting changed. The districts, therefore, must be asked not to meddle with the subjects sent by us.

SUBJECT No. 95.

Responsible Government and Constitutional Reforms.

Messrs. C. Vasudeva Rao, Chikmagalur Taluk; Hosakoppa Krishna Rao, Koppa Taluk; S. R. Balakrishna Rao, Shimoga Taluk; H. Shama Rao, Honnali Municipality; H. Krishna Sastry, Krishnarajpete Taluk; C. Narasimhaya, Heggaddevanakote Taluk; N. Rajagopalaiyngar, the Bar Association, Mysore, and S. Krishnaswami Rao, Mysore Taluk.

Mr. H. Krishna Sastry.—Responsible Government has, to some extent, been introduced for the whole of British India. Our State being surrounded by British territories, the subjects of the State will be influenced by democratic ideals. I put an interpellation in this Assembly some time back on this subject. I pray that early steps should be taken to introduce Responsible Government in the Mysore State. All around the State they are discussing about this subject and naturally we are also influenced by it. Our beloved sovereign, His Highness the Maharaja, intends, we have no doubt, to grant us an increasing share in the administration of the country. I need not enlarge now on the exact manner in which Responsible Government is to be granted. But I may say that, as a first measure, resolutions on the budget should be permitted in this Assembly and in the Legislative Council. Responsible Government has no existence in the absence of this privilege. The main principle is that the Government must be carried on in accordance with the wishes of the people as a whole. Then the question arises: Will His Highness have any power left to him at all? Well, it is too well known that unless a bill receives His Highness' gracious consent, it cannot become law; His Highness is the fountain of all authority. In general terms, therefore, no resolution need be valid without His Highness' approval. This is what we mean by Responsible Government. We do not ask for an introduction here *in toto*, of the reforms introduced in neighbouring provinces of British India. They will have to be adapted to our own particular conditions. My main prayer is that a non-offical committee may be formed to submit a scheme recommending the desirable reforms to be introduced in the State on the lines of the reforms in force in British India.

The member then described briefly the various steps taken in British India, in connection with the recent reforms and added:—Government, indeed, is a trust and while making our request we do not fail to bear this in mind. Consistent with our status and ability, the request may be granted. If, Sir, the representation is reasonable in your opinion, then we pray that this may be submitted to His Highness for gracious consideration together with such recommendation as you may be pleased to make. If permitted we are prepared to submit suitable proposals.

You will also observe, Sir, that in Chapter X of the Montagu-Chelmsford Scheme they have said that they must not forget the possibility of the subjects of Native States who form one-fourth of the